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Connection

To Educate and Equip Christians to Serve the World with Passion for Jesus Christ

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Scriptural Eyeglasses for a Christian Worldview

by Dr. Craig A. Carter, Vice President and Academic Dean, Tyndale College

Is the Psalmist just being sentimental about nature in declaring: "The heavens declare the glory of God" and "The skies proclaim the work of His hands?" The Psalmist claims to see God everywhere in nature: in the sky, in the starry night heavens, in the sun and so on. Many philosophers, poets and scientists would agree that to look at nature is to have God's reality and power spread out in front of you. Gerard Manley Hopkins, for example, spoke of "Nature charged with the grandeur of God."

Today, however, many intellectuals look at nature and claim not to be able to see any evidence of a personal, infinite, creator God. Scientists like Richard Dawkins profess to see only the unrelenting struggle for survival, and the survival of the fittest when they look at nature. Many of our finest poets, painters and novelists have seen in nature only a quiet, deadly war of all against all, in which no quarter is asked or given. One thinks of Tennyson's famous line: "Nature red in tooth and claw." Since Darwin, the dominant trend has been to see nature as "raw material" or chaos, which humans have a right to organize and exploit for their own benefit in the struggle for survival. Nature has no design and reflects no organizing mind. It is the result of chance evolution and reflects no moral or human values.

How can this be? On the one hand, you have the Biblical writers and Christian writers down through the centuries of Western civilization all professing to see the hand and purpose of God in nature and the glory and reality of God reflected in nature. On the other hand, we have many Western intellectuals today looking at the very same phenomena but professing to see only the chance evolution of organisms in a hostile environment and the unrelenting struggle for surviving, with the fittest surviving to reproduce. It is not a matter of getting the facts straight because both groups are looking at the very same phenomena! Both are looking at the same majestic landscapes, the same pounding surf, the same intricate flowers, the same stunning array of colours, the same incredibly intricate human bodies and the same vast ecosystems. How can this be?



Craig A. Carter, PhD

John Calvin, the great Protestant Reformer of the 16th century, dealt with this question in his book, *The Institutes of the Christian Religion*, which is one of the greatest works of Christian theology ever written. In Book I, *The Knowledge of the Creator*, Calvin has a section entitled "Scripture is Needed as Guide and Teacher for Anyone Who Would Come to God the Creator." Calvin believed that Romans 1:18-32 teaches us that the knowledge of God is objectively there in the creation, which is after all the work of God. God has left His fingerprints and His trademarks all over His creation, and humans should be able to see them. But they don't.

According to Romans 1, every human being who has ever lived has had a partial knowledge of God from looking at nature. But that knowledge is blurred and distorted by sin, with the result that all humans in every age and every culture end up worshipping some aspect of creation instead of the Creator, and thus fall into idolatry. Paul says that people suppress the truth and refuse to glorify God and, as a result, their hearts are darkened and they become fools, even though they claim to be wise. So Calvin introduces this section by saying: "God bestows that actual knowledge of himself upon us only in the Scriptures." He compares Scripture to a pair of eyeglasses:

> *Just as old or bleary-eyed men and those with weak vision, if you thrust before them a most beautiful volume, even if they recognize it to be some sort of writing, yet can scarcely construe two words, but with the aid of spectacles, will begin to read distinctly; so Scripture, gathering up the otherwise confused knowledge of God in our minds, having dispersed our dullness, clearly shows us the true God. (Book I, Chapter VI, p.70)*

I had to get glasses for the first time in my life last summer and it was a traumatic experience for me. I was convinced that I did not need glasses. But when I put my glasses on for the first time, I had the most unsettling experience. I could see things that I had not

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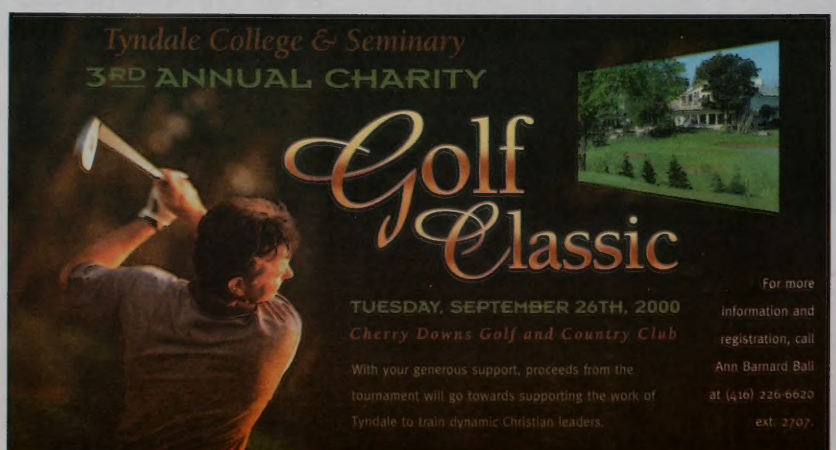
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TYNDALE COUNSELLING SERVICES

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Finding Your Calling - November 1

All seminars are from 1:30-3:30 (unless otherwise noted) and cost $15. Please contact Brian Russell for more information: ext. 2160 or brussell@tyndale.to

IVCF NOVEMBER CONFERENCE

The Sixth Annual "His World...Our Workplace" InterVarsity Christian Fellowship conference will take place November 3-4 at Tyndale. Geared toward Baby Boomers and Generation Xers, the conference features Professor Bruce Fournier of Wilfrid Laurier University as keynote speaker. Fournier will address the topic of "Integrity in the Workplace." The event will also feature several guest speakers, who will lead workshops on various issues related to the theme. Call Joan Pike at ext. 2109 to register or for more details.

SOUNDS OF JOY

To book Tyndale's music team *Sounds of Joy* for a performance at your church, call Aileen Lee at ext. 2185. The team's repertoire ranges from contemporary to classical vocal ensemble. New this year will be a Tyndale faculty/administrator accompanying the music team as a guest speaker at the performances. *Sounds of Joy* is able to perform a full service or be special musical guests at your church's regular service. The team is available for both Sunday morning and evening services. *Sounds of Joy* requires an honourarium to cover transportation costs.



Christian Philosophy: *Born Again*

by Dr. Richard B. Davis,
Director of Leading Edge, Professor of Philosophy, Tyndale College

As little as 50 years ago, a professor in academic philosophy in a public university who confessed to being a Christian was likely to be treated with the same degree of disapproval as, say, a professor at a Christian university proudly admitting that he/she was a practicing homosexual! You simply didn't do it, if you had any sense of self-respect and self-preservation. And the problem here wasn't simply that Christian philosophers lacked evangelistic boldness (although they were indeed wanting in this respect); the root of the problem went much deeper.

During the forties and fifties, mainline philosophy was under the powerful grips of a movement known as logical positivism. According to the chief proponent of positivism, Sir Alfred J. Ayer, a statement is literally meaningful—that is, is the sort of thing that could be true or false—only if it is either a tautology (e.g., 'All triangles have three sides') or is empirically verifiable by way of one or more of our five senses (e.g., 'The earth orbits the sun').[1] This spelled disaster for the vast majority of Christian truth claims. Consider, for example, the statement 'God is omnipotent'. Is this a tautology or definition? Clearly not. Is it verifiable through one or more of our five senses? Again, it would seem not; for of course, God is an immaterial being, and thus not the sort of thing that could be *empirically* detected. We must therefore conclude, says Ayer, that the statement 'God is omnipotent' is *meaningless* jibberish. Like the statement, 'T'was brillig, and the slithy toves did gyre and gymbol in the wabe',[2] it makes no claim whatsoever, and is therefore neither true nor false. Just imagine trying to share your faith with a colleague who thought this was what your gospel presentation amounted to. Talk about a credibility problem!



Richard B. Davis, PhD

The effect of all of this on the field of philosophy of religion was devastating. According to James E. Tomberlin, professor of philosophy at California State University-Northridge, "Philosophy of religion was considered a dead area."[3] Few (if any) graduate programs offered a seminar in this area, and Christian graduate students were strongly advised to pursue doctoral research on topics of traditional philosophical concern. Philosophy of religion quickly became known as depository for intellectual underachievers—those who couldn't hack it in the intellectually rigorous mainline academy.

What was the response of Christians to this deplorable state of affairs? Christian Wittgensteinians proclaimed that Christianity was an independent 'language game' and thus immune to the criticisms of those outside the Christian language using community.[4] Others, such as the theologian Gordon Kaufman, conceded that religious claims were indeed meaningless; in fact, the term 'God' didn't refer to anything real at all! Still others admitted that 'God talk' was meaningless but that it served some useful existential purpose. Needless to say, these responses did little to recommend Christian philosophy to the mainstream academy. It wasn't until the publication of Alvin Plantinga's book *God and Other Minds* (Cornell, 1967) that the tide turned—and decisively so.

According to Plantinga, the central problem with Ayer's criterion of meaningfulness is that it's self-referentially incoherent. It says that a statement must be either a tautology or empirically verifiable in order to be meaningful. But if we consider Ayer's *statement* of these very criteria and then ask the question, 'Is *that* statement a tautology or at least empirically verifiable?' it turns out that it is neither. We should therefore conclude, says Plantinga, that Ayer's verifiability criterion of meaning is itself meaningless. So devastating has been this refutation that today it is no exaggeration to say that logical positivism is considered a historical oddity—a relic of the history of philosophy.

Christian philosophers are now on the move. In 1978 the Society of Christian Philosophers (SCP) was founded by Plantinga, along with Nicholas Wolterstorff, William Alston, Art Holmes, Ronald Nash, Robert and Marilyn Adams, George Mavrodes, and Ken Konyndyk.[5] Today the SCP has well over 1,000 members, and is the single largest sub-group of the American Philosophical Association—the most prestigious professional association of academic philosophers in the world. In 1984 the SCP launched the journal *Faith and Philosophy* "to enable philosophers to publish material from an explicitly Christian point of view."[6] *Faith and Philosophy* is now considered one of the leading academic journals in philosophy of religion. And perhaps most gratifying of all, over the last 20 years or so, Christian philosophers have produced an immense amount of first class work in both philosophy and theology. There has been important work done in the area of natural theology,[7] on the rationality of religious belief,[8] and on the attributes of omnipotence, omniscience, omnibenevolence, providence,[9] and simplicity.[10] There has also been fascinating work on God's relation to time, abstract objects, and mathematics.[11] And there have even been powerful and sophisticated defenses of the Trinity and the Incarnation.[12]

For those interested in Christian philosophy, it is difficult to imagine a more exciting time in which to live. Christianity has literally been 'born again' in philosophical circles. What a difference a few thinking Christians and 50 years can make.

...over the last 20 years or so, Christian philosophers have produced an immense amount of first class work...

NOTES

1 See A.J. Ayer, *Language, Truth, and Logic*, 2d ed. (New York: Dover, 1946).

2 To cite Alvin Plantinga's favourite example in this connection.

3 Quoted in Kristine Christlieb, "Suddenly Respect," *Christianity Today*, April 17, 1987, p. 31.

4 For a critique of this view, see my "James Fodor's Christian Theory of Truth: Is it Christian?" *Heythorp Journal* 41 (2000): 436-448.

5 See the wonderful account of the origins of the society in Ken Konyndyk's, "Christianity Reenters Philosophical Circles," *Perspectives* (November 1992): 17–19.

6 Konyndyk, "Christianity Reenters," p. 18.

7 See Richard Swinburne, *The Existence of God* (Oxford: Oxford University Press, 1979).

8 See Alvin Plantinga, *Warranted Christian Belief* (New York: Oxford University Press, 2000).

9 See Thomas P. Flint, *Divine Providence: The Molinist Account* (Ithaca: Cornell University Press, 1998).

10 See Brian Leftow, *Divine Simplicity* (Cornell University Press, forthcoming).

11 See Thomas V. Morris and Christopher Menzel, "Absolute Creation," *American Philosophical Quarterly* 23 (1986); Richard Brian Davis, *The Metaphysics of Theism and Modality* (New York: Peter Lang, forthcoming in 2000).

12 See Thomas V. Morris, *The Logic of God Incarnate* (Cornell, 1986); Keith Yandell, "The Most Brutal and Inexcusable Error in Counting?: Trinity and Consistency, *Religious Studies* 30 (1994).

Connection

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Thinking Christianly

The reason you are increasingly hearing the term "worldview" is because we believe it's critical that our students clearly understand that nothing in the world is outside the care and concern of our Father.

For much of the twentieth century, evangelicals falsely divided life between Sunday and Monday, church and work, God and the world (which is different than "worldliness"). We assumed that because Satan claimed squatter rights, what he claimed was therefore not the Lord's. So Christians withdrew from the world of politics, and what a mistake that was.

Today as evangelicals rightly assert that all of life is the Lord's, we do so within a Christian worldview—which is to say that we see all of creation as coming from His good hand. This means that nothing should be outside of our concern, be it politics, drama and art, business and ethics.

It also means that our graduates, regardless of their discipline or profession, are called by God to be His presence wherever they go, whatever they do.

Thinking Christianly is to see all of life through the lens of God's Word.

Brian C. Stiller

Brian C. Stiller
President, Tyndale College & Seminary

Update on Tyndale College

On April 28, 2000, Dianne Cunningham, Ontario Minister, Training, Colleges and Universities, released a White Paper (a report issued by the government to give information on a subject), which stated that:

> *"The Government of Ontario has approved the establishment of private, degree-granting institutions in Ontario, including for-profit and not-for-profit institutions, and will allow Ontario's colleges of applied arts and technology to offer applied degrees.*
>
> *"The introduction [of] private universities will give students a wider range of degree choices. However, the Government recognizes the importance of ensuring the quality of new programs to be offered by these institutions and protecting the financial investment of students."*
>
> *"New degree-granting institutions will give Ontario students a wider range of degree choices. Subject to government approval, new Ontario-based institutions will be eligible to offer degree programs in Ontario. These institutions will not be eligible for provincial capital or operating funding."*

The Tyndale Board of Governors met on June 13 to discuss, among other issues, the school's intention to apply for university status. The motion to pass the application for private university status was as follows:

"That Tyndale College & Seminary commit to build an undergraduate university-college, and further that management be given authority to proceed in applying to the provincial government for university status, and that a financial plan be brought forward in early 2001."

The Tyndale College administration is preparing to put forward to the government an application for university status.

Tyndale Bible Reprinted
For First Time in 500 Years

PENELOPE TYNDALE, widow of Dr. Tony Tyndale (former chancellor at Tyndale College & Seminary), has informed us that The British Library has published the first reprint in almost 500 years of the New Testament that cost William Tyndale his life. Although the beauty of the language of the 1611 King James version is universally acknowledged, few realize that it incorporates most of Tyndale's 1526 text.

Copies of his pocket-sized book had to be smuggled into England, since a Bible in the language of the people was seen as highly subversive, and Tyndale was burned at the stake for heresy in 1536. His translation from the Greek is credited with coining the phrases "salt of the earth", "sign of the times" and "eat, drink, and be merry."

The text retains the old spellings but uses a modern typeface. The British Library hopes for a slightly better survival rate than that of the original run, which was destroyed. Fragments of one copy and two complete copies survive, one in Germany, and the one bought by the library from the Bristol Baptist College in 1994, for more than £1m (Cdn. $2.2 million).





Tyndale Honours Dr. John Wilkinson



John Wilkinson (centre) and his wife Trish receive a commemorative plaque from President Brian C. Stiller for his 24 years of service at Tyndale.

On June 13, a farewell dinner was given in honour of Dr. John Wilkinson, who has been on faculty at Tyndale since 1976. He has served as Professor of Youth and Family Ministry, Christian Education, and Camping Studies at the college and seminary. Wilkinson undertook the roles of VP Strategic Planning & Institutional Change, and VP Academic Dean of the College. Now Executive Director of Youth Unlimited, he will continue to teach Youth Ministry at the seminary on a part-time basis.

Wesley Studies Update

By Dr. Victor Shepherd, Chair of Wesley Studies

In 1989, 19 leaders of various denominations committed to a Wesleyan theology met in Winnipeg. Bishop Donald Bastian of the Free Methodist Church in Canada had convened the meeting inasmuch as he had cherished for years the dream of a professorship of Wesley Studies at a Canadian seminary where students could (i) steep themselves in the theology of Wesley himself, (ii) become schooled in the Wesleyan tradition, hymnody, history and ethos, (iii) increase the visibility of the Wesleyan contribution to the church universal, and (iv) situate Wesley as a worthy dialogue-partner with Lutherans, Pentecostals, Anglicans, Baptists, and the Reformed.



Victor Shepherd, PhD

In 1991 representatives from the Wesleyan churches met with Dr. Ian Rennie, dean of what was then Ontario Theological Seminary (now Tyndale Seminary). As a result of the meeting, the seminary's articles of faith were modified to accommodate the possibility of believers "falling away," and recognize the place of the church in God's economy of salvation.

I became the first occupant of Canada's only Chair of Wesley Studies in 1993. While appointment at this time was to a half-time professorship, it was always the intention of the Wesley Studies Committee that the chair be a full-time teaching position. I began teaching courses in the theology of Wesley, the history and ethos of Methodism, and Puritan spirituality. As is the case with any seminary, the Professor of Wesley Studies was also expected to teach courses on behalf of the seminary in areas outside his/her specific focus. In this regard I taught courses in the theology of the Protestant Reformers and in Historical Theology.

In January 2000, I left my pastorate of 21 years at Streetsville United Church (Mississauga) and began teaching full-time, providing instruction in systematic theology as well as philosophy. As funding for the chair expands so as to allow me to focus more specifically on Wesley concerns, courses will be added in (i) the life and work of Charles Wesley, (ii) a contemporary Methodist theologian (e.g., Thomas Oden or Geoffrey Wainwright), (iii) the concept of holiness as it is reflected in scripture, the patristic and mediaeval eras, the Reformation, the Puritan and Holiness movements, and the contemporary church.

One function of the Wesley program at Tyndale is to help other Christians understand the thoughtfulness of the Wesleyan tradition. It is hoped too that the features of the Wesleyan spirit will be appreciated increasingly, for it is possessed of a rigorous theology. It cherishes such Protestant convictions as the normativity of scripture and justification by faith. It is preoccupied with evangelism. It is dedicated to social amelioration. It has pioneered small-group nurture.

A recent pledge of $500,000, together with the $185,000 that the Wesley Studies Endowment Fund already has on hand, will assist greatly in the pursuit of $1 million for the endowment of a full-time Chair of Wesley Studies.

Haddon Robinson



Haddon Robinson, prolific speaker, and Gordon-Conwell Theological Seminary's Harold John Ockenga Distinguished Professor of Preaching, was on campus June 12-14, to lead a Life Long Learning seminar. About 100 participants attended this three-day skill development and practice seminar on preaching. Robinson also teaches for a daily radio program, called *Radio Bible Class*, which airs worldwide.

TYNDALE COLLEGE SCHEDULE, FALL 2000

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8:30 - 11:30	LANG 471 EXEGETICAL METHOD I (DERRENBACKER) Section 1 S102 RLGS 201 HERMENEUTICS (WYPER) C252 RLGS 101 HEBREW SCRIPTURES (BODNER) C251 HIST LE03 HISTORY OF CHRISTIANITY (HEATH) (LEADING EDGE STUDENTS) C253 PAST 333 PASTORAL CARE AND PROCEDURES (D.RUSSELL) C254	GMIN 101 CHURCH IN THE WORLD (SCOTT) C251 RLGS 240 TEXT AND INTERPRETATION: ROMANS (THOMSON) C145 POLS 202 INTRODUCTION TO CANADIAN POLITICS (CARELESS) C252 CHED 201 PRINCIPLES AND PRACTICES OF TEACHING (POSTERSKI) C253 LANG 375 HEBREW GRAMMAR I (BODNER) 10:00 to 11:30 a.m Tuesday and Thursday C254	RLGS LE07 WHO IS JESUS (THOMSON) (LEADING EDGE STUDENTS) C254 PHIL 105 INTRODUCTION TO PHILOSOPHY (DAVIS) C251 RLGS 340 SELECTED STUDIES: 1 CORINTHIANS (DUEZ) Section 01 C252 CHED 303 CHILDREN WITH SPECIAL NEEDS (POSTERSKI) C253	CHED 203 EDUCATIONAL HISTORY AND PHILOSOPHY (FREEMAN) S106 RLGS 370 MAJOR THEMES IN HEBREW SCRIPTURES (DUEZ) C252 LANG 375 HEBREW GRAMMAR I (BODNER) 10:00 to 11:30 a.m Tuesday and Thursday C254 GMIN 103 CHRISTIAN LIFE AND DISCIPLESHIP (WONG) C251 HIST 356 RELIGION AND NORTH AMERICAN CULTURE (MIEDEMA) C253 ENGLISH FOR ACADEMIC PURPOSES 9:00AM-6:30PM—WRITING LAB	RLGS 260 SYSTEMATIC THEOLOGY I (WAHBA) C252 ANTH 205 CULTURAL ANTHROPOLOGY (SCOTT) C251 PSYC 203 BEHAVIOUR IN SMALL GROUPS (B.RUSSELL) C253 FDCJ 101 INTRODUCTION TO FIELD PRACTICE (TBA) For Students in conjoint programs only C145
11:45 - 12:45		COMMUNITY CHAPEL		CHAPEL	
1:30 - 4:30	LANG 371 ELEMENTARY NEW TESTAMENT GREEK I (SMITH) Section 1 S102 RLGS 310 ANCIENT RELIGIOUS BIOGRAPHY: DAVID OF ISRAEL (BODNER) C252 PHIL 215 CRITICAL REASONING (DAVIS) C253 RLGS 103 CHRISTIAN THEOLOGY (WAHBA) C251 YOUT 208 THE PRACTICE OF YOUTH MINISTRY (B.MARTIN) C254 ENGLISH FOR ACADEMIC PURPOSES 3:30PM-6:30PM WRITING LAB	GMIN LE05 WORSHIP AND CHRISTIAN SPIRITUALITY (A.DAVEY) (LEADING EDGE STUDENTS) C145 ENGL 172 INTRODUCTION TO ENGLISH LITERATURE (E.DAVEY) C252 PSYC 101 INTRODUCTION TO GENERAL AND EXPERIENTIAL PSYCHOLOGY (MALCOLM) Section 1 C251 YOUT 205 FOUNDATIONS OF YOUTH MINISTRY (ERWIN) C253 LANG 475 HEBREW EXEGESIS I (PETTER) S201 ENGLISH FOR ACADEMIC PURPOSES 3:30PM-6:30PM – WRITING LAB	RLGS 211 TORAH AND ANCIENT NEAR EAST (WYPER) C252 ENGL 171 LITERATURE AND COMPOSITION (CAMPBELL) C251 RECL 301 ENTREPRENEURIAL AND ORGANIZATIONAL LEADERSHIP (MCAULEY) C253 LANG 471 EXEGETICAL METHOD I (FOX) Section 2 S102	RLGS LE06 CHRISTIAN THEOLOGY (SHEPHERD) Section 2 (LEADING EDGE STUDENTS) C252 ENGL 277 CHILDREN'S LITERATURE (ROMKEMA) C145 RLGS 340 SELECTED STUDIES: REVELATION (THOMSON) Section 02 C253 PSYC 101 INTRODUCTION TO GENERAL AND EXPERIENTIAL PSYCHOLOGY (MALCOLM) Section 2 C251 FDED 101 section 3 INTRODUCTION TO FIELD EDUCATION (MACKINNON) FOR STUDENTS IN BRE other than Youth and Venture ENGLISH FOR ACADEMIC PURPOSES 9:00AM-6:30PM – WRITING LAB	
6:30 - 9:30	RLGS 471 CHRISTIAN APOLOGETICS/PHIL 0315 PHILOSOPHY OF RELIGION (DAVIS) C252 HIST 102 HISTORY OF CHRISTIANITY (MIEDEMA) C251 GMIN 104 LEADERSHIP AND ADMINISTRATION (MACKINNON) C253 PAST 331 PREACHING (WONG) S103	RLGS 274 CHRISTIANITY AND ISLAM: THEOLOGICAL REFLECTION (WAHBA) C253 COMMUNICATIONS CERTIFICATE COHORT C254	PSYC 202 ADOLESCENT AND ADULT DEVELOPMENT (MALCOLM) C253 ENGL 378 MILTON (E.DAVEY) C254 RLGS LE04 HEBREW SCRIPTURES (PETTER) Section 2 (LEADING EDGE STUDENTS) C252 RLGS 102 NEW TESTAMENT SCRIPTURES (THOMSON) C251	LANG 371 ELEMENTARY NEW TESTAMENT GREEK I (BENNETT) Section 2 S102 TESL 310 FOUNDATIONS OF TESOL (GIBBS) S201 FDED 101 Section 1 INTRODUCTION TO FIELD EDUCATION (MACKINNON) C251 DEGREE COMPLETION PROGRAM COHORTS C252, C253, C254 FDED 101 section 4 INTRODUCTION TO FIELD EDUCATION (ERWIN) For students in Youth Ministry and Venture only C254	SCHEDULE SUBJECT TO CHANGE

Classes: September 11- December 8, 2000 ▪ Exam Week: December 11-15, 2000

Why Consider a Christian Education?

by **Kevin Kirk**, Assistant Director of Admissions, Tyndale College & Seminary

When considering what college or university to attend, you are probably attracted to the newest and coolest things with which different schools try to woo you. Recruiters from almost every school describe what they have to offer: three and four-year programs, arts courses, appropriate accreditation, a reputation for strong academics, an excellent student/faculty ratio, caring professors, plenty of student activities, leadership opportunities — and the list goes on. Any good college or university is concerned with academics, the student/faculty ratio, and modern facilities, as these are the common things by which they are evaluated. Even the most secular and impersonal university settings have good professors who care about their students and offer them quality instruction and relationships. But don't sell yourself short! If you focus only on these features, you will fail to understand the principal difference between a Christ-centred college and the rest.

But how do you discover the differences from one school to another, let alone the difference between a Christian and secular education? Because many of the schools sound the same, this raises a serious question: what really is the difference?

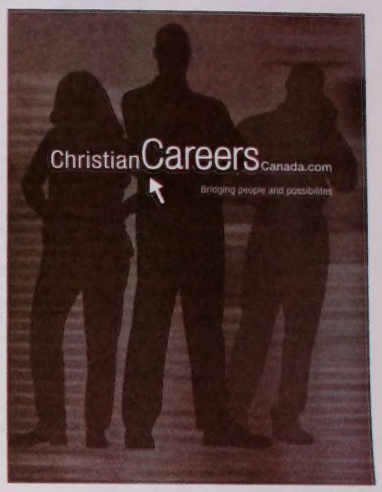
A view of life! Christian colleges were founded on the premise that the marvels of Scripture allow us to see the world from the Creator's point of view — and that this view of the world is radically different from the common understanding of life. What does it mean to be a Christian parent? A Christian spouse? A Christian teacher, lawyer, engineer, or whatever you decide to pursue as your career? How did God really mean the world to work? What does it mean to live Christianly in today's society?

The purpose of Christian higher education is clear: to assist men and women in understanding each discipline, each class, and every extra-curricular activity from God's point of view. This enables them to do the work of the Lord in every area of life for the rest of their lives. This is the meat and potatoes of what Christian schools are about. Everything else is a garnish, a side dish or dessert.

The unique way of life found in the gospel is often undetectable in contemporary society. Christians are often satisfied by mere material blessings, and thus avoid the message that we are to be different from the rest of the world. In my own field of the admissions profession, I am subtly urged to conform to the mainstream of contemporary higher education. But if I do, I am missing the very reason that God raised up Christian colleges — to prepare His people to lead different lives — lives of sacrifice and service based on a Christian worldview so that a difference is made in His world.

It is the Christian school's view of life that sets it apart. Without that distinction there will always be better schools, better deals — so why should a student attend . . . any school? Your responsibility is this: to be faithful to Him who has called you in all that you do, from chapel services and mission trips, to athletics and curriculum, and even in deciding which school to attend. These may be heavy responsibilities, but they are inescapable!

If you are looking into which post-secondary school to attend, why not consider attending a Christ-centred college or university? Not only will you get a first-rate education, but you will also discover that the marvels of Scripture allow you to see everything from the Creator's point of view. This view of the world is radically different from the common understanding of life!



TYNDALE SEMINARY SCHEDULE, FALL 2000

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8:30 - 11:30	THEO 0532 SYSTEMATIC THEOLOGY II (SHEPHERD) S105 NEWT 0523 EXEGETICAL METHOD I (DERRENBACKER) Section 1 S102 SPIR 0542 FOUNDATIONS OF CHRISTIAN SPIRITUALITY (SHERBINO) S104	COUN 0676 THERAPEUTIC RELATIONSHIP (CUNNINGTON) S102 HIST 0665 HISTORY OF EVANGELICALISM (LARSEN) S104 OLDT 0611 HEBREW GRAMMAR I (BODNER) 10:00 to 11:30 a.m. Tuesday & Thursday C254	THEO 0534 CHRISTIAN APOLOGETICS (BEVERLEY) S106 OLDT 0511 OLD TESTAMENT THEOLOGY AND HISTORY (LEGGETT) (Section 2) S105 PAST 0644 BUILDING THE CHURCH THROUGH SMALL GROUPS (SHERBINO) S104 OLDT 0513 WISDOM LITERATURE (LEUNG LAI) S201	COUN 0572 COUNSELLING FOUNDATIONS I (CUNNINGTON) S102 NEWT 0725 GOSPEL OF LUKE (JOHNSON) S105 THEO 0633 WESLEY (SHEPHERD) S104 CHED 0551 HISTORICAL AND PHILOSOPHICAL FOUNDATIONS OF CHRISTIAN EDUCATION (FREEMAN) S106 OLDT 0611 HEBREW GRAMMAR I (BODNER) 10:00 to 11:30 a.m. Tuesday & Thursday C254	COUN 0673 VIOLENCE IN RELATIONSHIPS (HURLBURT) Course meets Friday morning & afternoon on Oct 20, 27, Nov 3, 10, 17, 24 S106 BIBL 0501 INTERPRETING AND APPLYING THE BIBLICAL TEXT (IRWIN) Section 1 S105 NEWT 0527 THE DEATH OF JESUS (MARTENS) S104 PAST 0641 INTRODUCTION TO PREACHING (PENNEY) Section 2 S103 MISS 0685 CULTURAL ANTHROPOLOGY (SCOTT) C251
11:45 - 12:45		COMMUNITY CHAPEL		CHAPEL	
1:30 - 4:30	NEWT 0522 NEW TESTAMENT THEOLOGY AND HISTORY (MATHESON) S105 NEWT 0321 ELEMENTARY GREEK I (SMITH) Section 1 S102 NEWT 0627 GALATIANS (CALVERT-KOYZIS) S104 MISS 0585 TRENDS IN GLOBAL MISSIONS (DYER) S106 PAST 0745 ADVANCED PREACHING (WILDEBOER) S103	COUN 0003 COUNSELLING SKILLS LAB (STEVENS) S102 PENT 0502 PASTORAL THEOLOGY: A PENTECOSTAL PERSPECTIVE (JOHNSON) Section 1 @ Tyndale S104 THEO 0631 ADVANCED CHRISTIAN DOCTRINE: THE CHURCH (HUSBANDS) S106 OLDT 0711 HEBREW EXEGESIS I (T. & D. PETTER) S201 PAST 0541 THEOLOGY AND PRACTICE OF MINISTRY (SHERBINO) S105 PAST 0641 INTRODUCTION TO PREACHING (WONG) Section 1 S103	OLDT 0717 PREACHING FROM THE PROPHETS (LEGGETT) S104 BIBL 0501 INTERPRETING AND APPLYING THE BIBLICAL TEXT (HAHNE) Section 2 S105 THEO 0856 CHRISTIANITY AND CONTEMPORARY CULTURE (MCLAVERTY) S106 NEWT 0523 EXEGETICAL METHOD I (FOX) Section 2 S102	COUN 0772 MARRIAGE AND FAMILY THERAPY I (CUNNINGTON) S102 THEO0535 CHRISTIAN ETHICS (WILLIAMS) S105 OLDT 0511 OLD TESTAMENT THEOLOGY AND HISTORY (LEUNG LAI) Section 3 S106 MISS 0663 HISTORY OF MISSIONS (MacLEOD) S201 CHED 0552 THEORIES OF TEACHING AND LEARNING (FREEMAN) S103 YMIN 0591 ADOLESCENT DEVELOPMENT AND CULTURE (ROBERTSON & WILKINSON) S104	COUN 0673 VIOLENCE IN RELATIONSHIPS (HURLBURT) (continued from morning) THEO 0531 SYSTEMATIC THEOLOGY I (ZEIGLER) Section 2 @ Oakville, Saturday Sep 16, 30, Oct 14, 28, Nov 11, 25, 9:30 a.m. to 4:30 p.m. SPIR 0609 PRAYER AND THE PEOPLE OF GOD (GOERTZ) Saturdays @ Tyndale, Sep 23, Oct 7, 21, Nov 4, 18, Dec 2, 9:30 a.m. to 4:30 p.m. – S106 SPIR 0602 HISTORY AND THEOLOGY OF SPIRITUALITY (HAYKIN) @ Tyndale, Sep 16, Oct 14, 28, Nov 11, 25, Dec 9, 9:30 a.m. to 4:30 p.m. – S106
6:30 - 9:30	CHIN 0503 CHINESE CHURCH HISTORY (LAM) S106 OLDT 0615 GENESIS (IRWIN) S104 THEO 0531 SYSTEMATIC THEOLOGY I (HUSBANDS) Section 1 S105 MISS 0787 URBAN MINISTRY I (TOBIAS) C145 MTS MODULAR COHORTS – S101, S201, S102	COUN 0671 CONTEXTUAL ISSUES I: CROSS-CULTURAL PERSPECTIVES (POON) S106 OLDT 0718 OT SEMINAR/HEBREW TEXT ELECTIVE (T. PETTER) S104 PENT 0502 PASTORAL THEOLOGY: A PENTECOSTAL PERSPECTIVE (JOHNSON) Section 2 @ CPS CHIN 0603 EVANGELISM AND CHURCH PLANTING IN THE CHINESE COMMUNITY (KAO) S105 OLDT 0511 OLD TESTAMENT THEOLOGY AND HISTORY (LEGGETT) Section 1 @ Oakville MTS MODULAR COHORTS S101, S201	NEWT 0620 WOMEN AND THE BIRTH OF CHRISTIANITY (CALVERT-KOYZIS) S106 HIST 0561 HISTORY OF CHRISTIANITY I (LARSEN) S105 YMIN 0592 YOUTH MINISTRY IN THE CHURCH (ERWIN) S102 THEO 0536 HISTORICAL THEOLOGY (SHEPHERD) S104	BIBL 0501 INTERPRETING AND APPLYING THE BIBLICAL TEXT (MATHESON) Section 3 S106 CHIN 0506 ISSUES, STRATEGIES AND DIRECTIONS IN THE NORTH AMERICAN CHINESE CHURCH (LAI) S104 NEWT 0321 ELEMENTARY GREEK I (BENNETT) Section 2 S102 TESL 0510 FUNDAMENTALS OF TESOL (GIBBS) S201	SCHEDULE SUBJECT TO CHANGE

Classes: September 11- December 8, 2000 ▪ Exam Week: December 11-15, 2000

Youth and the Christian Worldview

by **Paul Robertson**, Adjunct Professor of Youth and Family Ministries, Tyndale College & Seminary

I first met Robyn in the guidance centre of her school. Like so many others, she was on my list of students who were in trouble with the administration in some shape or form. As a volunteer counsellor, I had everything from the violent and rude to the hopelessly delinquent. Robyn was a combination of all these.


Paul Robertson, MDiv (cand.)

Her favourite place to be is in the mosh pit at a KORN rock concert. Her favourite song is called "Dead Bodies" by the same. She is 16 and dating a 22 year old who furnishes her with the love and affection her father never did. She doesn't really like school but sees it as a necessary evil. Like so many of her friends, school is more about being with family than it is about getting an education.

One afternoon last fall, as I prepared to address a group of parents at an evening training session in Ottawa, I asked Robyn this question: "If you could give one message to the 200 parents I will be speaking to tonight, what would it be?" The speed of her answer startled me. "You tell all those parents that the world that I am growing up in is nothing like the one they grew up in." Out of the mouths of babes come deep truths.

The world of today's teens no longer resembles the black and white world that most boomers grew up in. Schools, which used to be a safe place for our generation, have become microcosms of the world at large. Schools in our country are daily dealing with violence, abuse of all kinds, weapons, discrimination, racism, teen pregnancies, alcohol and drug usage, petty crime, extortion, assaults, and a large dose of indifference.

This is the first generation to grow up immersed in the postmodern worldview and we are paying a high price. Postmodernism is the worldview that rejects the possibility of a single view (Christianity) as the correct one and suggests a number of other options aimed at replacing the Christian worldview. It tells our children there is no such thing as truth, and right and wrong are issues of your own conscience. If it feels right, then it must be true. Even commercials are teaching our kids "feelings are everything."

In other words, we have turned a whole generation of young people loose in the moral arena to fend for themselves. Is it any wonder no one seems to feel guilty about anything when right and wrong have become issues of personal preference? Should we be surprised that 40% of sexually active Canadian teenagers claim to have intercourse in the first month of a new relationship and that 35% are intimate with more than one partner at a time? Would it bother us to know that 50% of teens aged 15-19 are sexually active? If your feelings are truth as postmodernism permits, then these kids are only being true to their worldview.

The evidence of poor moral choices even among church youth was exposed in Josh McDowell's book *Right From Wrong* in 1995. When Christian kids were asked if they had done any of the following in the last three months, their answers were that 66% had lied to an adult, 59% had lied to a peer, 36% had cheated on an exam, 27% had sexual intercourse, 23% had smoked a cigarette, 20% tried to physically hurt someone, 12% got drunk, and 8% had used an illegal drug. It seems like Christian youth are more like nonchurched kids than ever before.

For those of us in Christian youth ministry, all this news should be an encouragement to us. Yes, I did say encouragement. After all, God promised Isaiah, and us, that when the enemy shall come in a like a flood, God will lift up a standard against him and put him to flight. We are God's standard and we will put the enemy to flight. No young person is beyond God's redemption regardless of how far from Christ they may appear to be.

The trumpet of postmodernism does herald some good news for the church as well. First, many young people are quickly realizing that most of what the world is offering is empty and void of meaning. One can only run so long on feelings before they are left desensitized by a world that doesn't care and with a spirit that longs for something deeper. Kids are more spiritual than ever before as is reflected in their music and media. However, it isn't the church that they are interested in. It is Jesus. They distrust organized religion and all that it represents. They long for relationships and someone to love them. That someone is Jesus.

Second, it should be a wake-up call to the church that the youth ministry methodologies and attitudes of the sixties aren't going to cut it with this generation. Young people are looking for someone to listen, not to talk. They long for the touch of a caring person, not another program in which they become yet another statistic. They desperately want to find the truth lived out in the life of someone who has time for them. The challenge we face is making the seismic shift to the new methodologies required by third millennial ministry.

Yes Robyn, the world you are growing up in is nothing like the one of the past. But it still is God's world and He still rules supreme.

Paul Robertson serves as the Director Church and Family Resources, Youth Unlimited/Toronto Youth for Christ.

College Student profile — Rebecca Burditt

Born and raised

Born in Hamilton, and moved to Toronto the summer before grade four.

Personal background

I come from a purely Canadian family–all of us born and raised here. I am a Salvationist, which means that I attend The Salvation Army. I am a fifth generation Salvationist, and I have attended The Salvation Army since I was born.

When did you become a Christian?

I became a Christian at a very young age. I was seven years old and I had gone to Junior Soldiers, which is a children's program in the Army. The teacher taught us about Jesus over the course of the year and at the end of the year she asked us if we wanted Jesus to live in our hearts. I already felt that Jesus was living in my heart but I knew that by signing the pledge in front of the congregation of my church that said I had accepted Jesus into my heart, it would be a public gesture. This way people could help to support me as I grew physically and spiritually.

What church do you attend? Are you involved in any ministries at church? Outside of church?

I attend The Salvation Army Oshawa Corps. I was heavily involved with the youth at my church. For my ministry formation placement last year I, along with four others, helped to run the youth group as we had no youth pastor. I have always taught Sunday School and helped with youth events as well as participated in most of the music sections of my church. Outside of the church, I began to get involved in the street runs run here at Tyndale but was not able to fully participate because I had to work to pay for school. This coming year, however, I have arranged it so that I will have time to participate in street runs as well as the worship team.

How did you come about enrolling at Tyndale?

I had gone away to university and did not like it. I realized that it wasn't where God wanted me. While I was away, my parents had transferred to a different Army church, which I attended when I came home for the summer. The people I met at church helped direct me to Tyndale. The deciding factor was a youth retreat that I attended with these same friends. God spoke to me at this youth retreat through the guest speaker–but mostly through my friends and their examples. My family and friends were very supportive of my decision. They realized once I was here that I was the happiest I had ever been because I had finally figured out, for the time being, where God wanted me!

I enrolled at Tyndale for the fall 1999 and I was in the Leading Edge program. I am now in the Bachelor of Religious Studies program.

Describe your Tyndale experience so far.

My experience at Tyndale has been good. I would highly recommend Tyndale to anyone because I know that, through anything, people here are caring, loving and supportive in all that you do. That is very encouraging to someone who is struggling to figure what God wants for them–like me!

What goals would you like to accomplish at Tyndale?

My number one goal here at Tyndale is to learn as much about God as I can from all of my classes, professors and friends. I hope to grow spiritually and be able to someday pass on some of what I have learned from others at Tyndale.

Where do you see yourself in five years?

I see myself hopefully married with children and working as a teacher or in some sort of full-time ministry in the church. Teaching English overseas is a possibility that I would like to pursue.

What is your favourite book of the Bible?

My favorite book of the Bible is Esther. Even though God isn't mentioned once in the entire book, he is constantly behind the scenes working things out for good. This is encouraging when I sometimes can't feel His presence as strongly as I would like.

Hobbies outside of school?

They include music, playing the piano, singing and just having fun with my friends and relaxing before my next paper is due.

Advice to prospective students

Take a one-year certificate to make sure it's where God wants you and continue to pray and to ask friends, family, and mentors to pray for you as you seek God's will. I believe that my life has changed dramatically for the good because of my experiences here at Tyndale.

Life Long Learning Opportunities

Know Your Bible Series

1. Introducing the Big Picture (a Biblical Overview)
Saturday, Sept. 30th, 9:30am-4:30pm
Location: Danforth Gospel Church

2. Establishing the Relationship (Old Testament #1)
Saturday, Oct. 14th, 9:30am-4:30pm
Location: Little Trinity (Anglican) Church

3. Describing the Relationship (Old Testament #2)
Saturday, Nov. 18th, 9:30am-4:30pm
Location: Danforth Baptist Church

4. Failing the Relationship (Old Testament #3)
Saturday, Jan. 13, 2001, 9:30am-4:30pm
Location: Church at the Mission

5. Establishing the New Relationship (New Testament #1)
Saturday, Feb. 24th, 9:30am-4:30pm
Location: Danforth Baptist Church

6. Defining the New Relationship (New Testament #2)
Saturday, March 31st, 9:30am-4:30pm
Location: Danforth Gospel Church

7. Living the New Relationship (New Testament #3)
Saturday, May 5th, 9:30am-4:30pm
Location: Little Trinity (Anglican) Church

Cost of the Program is:
$295.00 for all seven courses / $75.00 per course
Lunch is provided. Contact Joan Pike @ 416-226-6620, ext 2109 or jpike@tyndale.to for more information.

The Christian Counsellor's Role

by **Annette Dekker**, Adjunct Professor of Counselling at Tyndale Seminary



Annette Dekker, MSW

The large sign on the church roof challenged passer-bys: "Do you need a marriage counsellor? Ask God!" How can anyone challenge this advice? Of course, we can go to God in prayer about troubles in our relationships. As a marriage and family therapist, on my way to an instructor's meeting with colleagues, I wondered whether some Christians see me as negative competition or irrelevant next to God. I also wondered how people would respond if the sign had read, "Do you need a dentist? Ask God!"? Or how about, "Do you need a mechanic? Ask God!"?

Clearly, while they may pray for calm to handle the anxiety of a visit to the dentist, people do not expect God to pull their teeth or to replace their fillings. People can and do experience the grace of healing that comes from God through the hands of a dentist. People also experience the grace of healing that comes from God through the therapy of a marriage counsellor. As a marriage and family therapist, I have been privileged to witness growth and healing in family relationships many times.

Many Christians respond differently to the role of therapist than they do to other professionals. Some people continue to hold notions about therapy or counselling that suggest that wounds in relationships are the result of a lack of faith and that the cure-all is "more faith or more prayer." Certainly faith and prayer can be very rich resources in difficult times. But simplistic conclusions about relationships and human development often do a great deal of harm to people who struggle to find peace within themselves and in their relationships. The complexity of psychological dynamics within each person, the intricate dance between people and their family members, the severity of emotional illness, the damage caused by emotional, physical and sexual abuse, as well as intense reactions to loss and grief demand more of a response than "Pray about it."

In addition to prayer and other expressions of faith, Christians do have the opportunity to consult with professionals about personal and relational difficulties. Although they may not care whether their dentist is a Christian or not, when seeking out a professional to deal with their personal issues, this often becomes a critical question. As a counsellor I have at times been queried by potential clients, not about the details of my education, professional training or style of therapy, but about my faith life and church attendance. However, the reality is that my being a Christian does not qualify me as a good therapist. Being a Christian does not make a dentist a good dentist either.

A marriage and family therapist is a professional who has been educated at the graduate level, and who has trained and been supervised for several years in order to meet the standards required by the profession. Being a Christian does not cut this process short. Nor does it mean that I have a special claim on empathy, warmth or compassion. Being a Christian does mean that I hold values and beliefs that are important to me and that I need to be aware how these may affect the therapeutic process. Therapists, Christian or not, are taught how to recognize and deal with the reality of their own values and beliefs and how to respect the values and beliefs of their clients. This is an ethical requirement of the profession. Christians can expect, and request, that a therapist respects their world and life view and works with them on that basis.

Of course, people do find that they have less explaining to do if they choose a therapist who shares their faith. They may also find it easier to trust the therapeutic process, knowing that values about marriage and family have some common Christian basis. However it is also prudent for people to inquire about the professional credentials that their potential therapist holds. In the province of Ontario there is as yet no licensing of marriage and family therapists, as there is for psychologists, for instance, so it is important that people inquire about a therapist's qualifications. Asking others for recommendations as well as trusting one's intuitions on meeting a therapist are also steps towards finding a professional who can facilitate healing in relationships and marriages.

Perhaps the sign might have read, "Do you need a marriage counsellor? Ask God, your pastor, and a good friend to refer you to a professional with excellent counselling skills."

Annette Dekker is an Approved Supervisor with the American Association for Marriage and Family Therapy.

2000-2001
COLLEGE STUDENT COUNCIL

When College Student Council president Dan Oudshoorn looks at Tyndale, he sees incredible potential. "I have a passion for the school—there is so much potential here, and so many possibilities for teaching, community and ministry. I want to help people use this opportunity for what it is."

Student Council's vision for the college this year is two-fold: to help students deepen their relationships with God, and in turn, to gain a passion for, and involvement in both the immediate and wider communities. Council hopes to facilitate this growth in the student body by providing opportunities in leadership, missions and evangelism, and encouraging students in their personal giftedness. A goal shared by members is to be more active and visible in the community, going beyond planned events and schedules, to share with people on a personal level.

Oudshoorn is entering his second year at the college this fall, and is working on his BRS in Religious Studies. Tyndale's focus on missions is one of the reasons God led him to the college, and he hopes to be serving in missions work in the future. The annual retreat for the new college student council is scheduled for the end of August. Members of the College Student Council for the 2000-2001 academic year are as follows: Dan Oudshoorn, President; Crystal Davidson, Vice President; Nancy Fletcher, Administrative Assistant; Jami Fournier, Creative Arts Coordinator; Cindy Blanchfield, Global Missions Coordinator; Matthew Thessian, Newspaper Editor; Sarah Greer, Publicity Coordinator; Chris Graham, Social Activities; Jeff Burn, Sports Coordinator; Jason Locke, Worship Coordinator; Jamie Riemer, Yearbook Editor.

Philip Yancey,
renowned speaker and author,
will be at Tyndale for a full day seminar
on March 7. He will also speak at the
President's dinner on Tuesday March 6.

More detailed information will be available in the next issue of *Connection*.

Olford Ministries International in cooperation with Tyndale's Roy C. Spaetzel Institute for Life Long Learning
presents

A DAY WITH
Dr. Stephen Olford
on
Anointed Expository Preaching
Monday, September 25th, 2000
9am to 4pm
in Tyndale's Chapel



Don't miss this opportunity! This one-day inspirational preaching workshop is sure to have a lasting impact on your ministry.

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ADVANCE NOTICE

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NOVEMBER 10 AND 11, 2000

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as we explore the great traditions of spiritual formation and gain fresh insights for shaping our future. Contact Patricia Webb for more information: ext. 2709 or pwebb@tyndale.to

Seminary Graduate profile

Patricia Clark, MDiv
(EDUCATIONAL MINISTRIES, 1996)

Born and raised

Glencoe, Ontario, and raised in Lyndhurst, Ontario.

Personal background

I was baptized as an infant into the Anglican Church, raised in United Pentecostal Sunday School, and married into the Independent Holiness Church.

I was married to a Holiness pastor for 18 years, until he left our family in 1989. We have 5 children, all adult now, and two are adopted. I am also a grandmother, and my youngest daughter will be married Sept. 2. My cultural descent is Anglo-Saxon.

When did you become a Christian?

I became a Christian at the age of 17. In my later teens, I started having nightmares about the end times and how Jesus was returning and I was the only one in my family who was ready. After I accepted Christ, I had another dream. Jesus had performed a miracle and there was green grass growing, everything was fresh and new. I have always looked back to that dream as a personal confirmation of my salvation. It's probably been 30 years since that vision. My mother told me that she thought being a Christian was only a little better than being on drugs. I've been the only Christian in my family all those years.



Patricia Clark, MDiv

What church do you attend?

When I'm home in Canada, I attend the Kingston Standard Church. Since I've been in Korea for 4 years, I usually attend my boss's church. Her husband is a Methodist pastor.

Are you involved in any ministries at church? Outside of church?

Sometimes I do "preaching", which is usually my testimony, but lately, it's more preaching and exhorting from the Word of God. I speak whenever I'm asked.

Describe your occupation.

For 4 years I've been teaching English at a private Christian institute in Chonan. I teach all levels of English: from kindergarten (200 children), to elementary children, middle school, high school, university and business. I even taught one semester at Korea's National Fire Academy located here in Chonan. I also teach in a boys' middle school. I teach all 550 boys once each week, there are 15 classes, usually 45 boys in each class. My teaching is usually conversational English, and the grammar is taught by Korean teachers.

Did you have any previous post-secondary education, before enrolling at Tyndale?

BA (Hons.) degree in Classical Studies at Queen's University in 1991. I had also taken some post-grad courses at Queen's when I couldn't find a suitable job. In 1972, I received a first-year certificate at Brockville Bible College, in Theology. I also received a certificate in Travel and Tourism from correspondence study in 1991.

How did you come about enrolling at Tyndale?

At first I had actually wanted to go to Regent College, but being a single mom with five kids and no money, I couldn't make the move to B.C., so I knocked on OTS's (now Tyndale) door and was accepted. I figured that I could commute every week to Toronto from Kingston and my children were old enough to look after themselves for a day and a half each week.

Were your friends and family supportive of this decision?

I have a lot of non-Christian friends, and they along with my church family all urged me to go for it. My parents, who were not Christian, supported me too, because I needed a good job to care for my family.

What goals did you set out to accomplish with your Tyndale education?

I think my Tyndale experience was therapeutic. At school, I experienced acceptance and love from people who really cared about me. I also experienced people who weren't too busy to pray for me. As I studied about God, in Old Testament courses, and Systematic Theology, I learned new concepts of the majesty, forgiveness, mercy and love of God and Jesus Christ.

Vision for life?

Probably to never give up, because God has never forsaken us. Also, to give to others what God has given back to me–a wholeness and joy in my life.

Favourite Bible verse.

Joshua 1:9: Be strong and of a good courage, neither be thou dismayed, for the Lord is with thee, wherever thou goest. (Can't you tell I learned the KJV when I was little?) A few years ago, I was facing surgery and was so afraid of having no control over the situation, I walked out of the hospital the night before. But my daughter gave me a little placard that said "Don't be afraid of tomorrow, God is already there." I have never forgotten that and these two sayings have been a benchmark in my life.

Tyndale Honours Dr. Stephen Roy





PHOTOS BY K. MILNE

Left Photo: President Brian C. Stiller, Lyn and Stephen Roy at Stephen's farewell party on June 15.

Bottom Photo: Dr. Stephen Roy (right) is presented with a commemorative plaque by President Brian C. Stiller.

After completing his MDiv at Tyndale, Dr. Stephen Roy started working in 1989 as Registrar of the Seminary, and Director of Admissions. He later assumed the role of Registrar of the College and Seminary, and Director of Enrollment Services. Roy has done excellent work for Tyndale in this crucial area, providing leadership for both College and Seminary Self-Studies, understanding of accreditation issues and participating in accreditation teams for The Association of Theological Schools on visits to several seminaries across North America. In July, Roy left Tyndale to become the Dean of Emmanuel Bible College in Kitchener, Ontario.

OFF THE SHELF

Truth is Stranger Than it Used to Be

by J. Richard Middleton & Brian J. Walsh

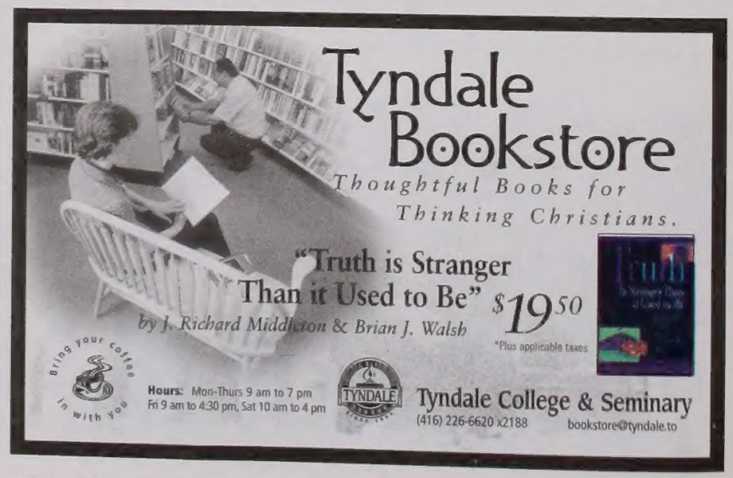
Who are we? Where are we? What is wrong? What is the remedy? In their book *Truth Is Stranger Than It Used To Be*, Brian Walsh and Richard Middleton present these worldview questions and educate us with a clear understanding of the background of modernity and how we have shifted our thinking to postmodernity. From a biblical stance, they show us how we can approach these questions with Scripture in mind.

The book's eight chapters are written in a chiastic structure, which has the first chapter tie in with the eighth, the second with the seventh, etc. The book outlines the historical rise of our postmodern crisis, which allows for a clear understanding and response to our present cultural state. Modernity tells us that the scientific method and knowledge have become the power of our own existence. Walsh and Middleton refer to the Tower of Babel, and how we have sought to gain a city of identity for ourselves. In the postmodern world, this city is destroyed and we are living in a culture that is reaping the bitter fruits of its own distorted ideals. The authors explain that we are living in a "mall culture" and are wandering around with consumer options. We have developed an inability to make a normative decision.

Does the Christian faith have the resources to address our present state? Walsh and Middleton believe it does. They seek to return to the Scriptures to find answers to the worldview questions raised by postmodern culture. Scripture speaks of God's passionate desire to hear our cries of desperation and to meet us in our need, turning our bondage into freedom. There is much to be said about the Creator's love for a world that has gone astray. How do we as Christians, however, practice this in the context of belonging to a variety of social groups, which are shaped by cultural factors? The authors believe that we are called to be stewards of creation in response to God's gift of salvation. As the Scriptures transform our lives, we come to know that the only way of understanding our present state is through the cross.

Walsh and Middleton offer an amazing book, which presents resources to Christians living in a postmodern world. When cultural mistakes are made, there is an all-knowing Comforter who is always present to meet us in our time of need.

Reviewed by Diane Stocker, Manager, Tyndale Bookstore



student profile

Michael and Jennifer Morris

by Rich Hutchings

The faith of Michael and Jennifer Morris has been tested repeatedly since they moved from Trinidad to Canada to study at Tyndale College & Seminary. They arrived in September 1994, and have faced financial hardship, health problems and racial discrimination, but through it all they continue to radiate the love and joy of the Lord.

Michael and Jennifer both graduated from Tyndale College in 1998 with Bachelor of Religious Education degrees, in the Pastoral and Christian Education programs, respectively. They are also currently pursuing Master of Divinity degrees at Tyndale Seminary, Michael is in the Pastoral studies program and Jennifer is in the Counselling program.

Michael's first pastorate was at Humber Boulevard Baptist Church, in west Toronto, where he served as Associate Pastor between May 1998 and November 1999. A month later, he became Pastor at First Baptist Church in downtown Toronto, where he currently ministers to a largely black congregation.

The church was started in 1826 by slaves who escaped to Canada via the underground railroad. "It still is primarily a black church," said Michael. About 80 to 85 percent of the congregation is of Nova Scotian ancestry and the rest is of Caribbean or African ancestry. "We are interracial, but multicultural." Nova Scotia was, at one time, part of the underground railroad.

Both Michael and Jennifer are from Trinidad, where their three children, David, 16; Mirayam, 13; and Judah, 9, were all born. While in Trinidad, Michael and Jennifer felt God's call to come to Canada, but they resisted at first. "We got more and more involved in ministry in Trinidad, thinking we could placate God, but that call to Canada remained very strong," recalled



Jennifer. Then, they were accepted at Tyndale, which confirmed this call.

In December, 1998, Jennifer discovered a lump in her breast, and a month later, was diagnosed with breast cancer. Since then, she has undergone three surgeries and several radiation treatments.

"It was a very anxious time, but we're trusting God, and one of the things that has kept me alive is the outpouring of love from the Seminary," she said. "You're kind of walking one day at a time and trusting God that He'll give you the strength to do it."

Jennifer admits that people often comment on their joy, in spite of the hurdles they've been through. "My doctor said it wasn't natural for me to be so happy, and encouraged me to give motivational talks to other patients. It's something real God has given us–joy, peace and love."

Jennifer credits Dr. Brian Cunnington, head of the counselling program at the Seminary, with also helping her in her time of crisis. "Brian himself has been a real tower of support," she said, noting his advice to be open and honest with their children about the extent of her illness. As a result, she said she has found it easier to tell others.

While Trinidad is very open, Michael and Jennifer said they have encountered racism in Canada. Michael was a sales manager for a large vehicle sales company in Trinidad, and had about 40 people working under him. When he came to Canada, he took a sales job in a car dealership. Michael said that he had the sense that he was treated as though he was inferior because he was from a third-world country. "Working at this dealership was both humbling and humiliating," he said.

"Unfortunately, the discrimination was not limited to just the workplace, but the larger society in Canada," said Michael. "I think, unfortunately, we are creatures of habit." He suggested that much of the problem may be due to the fact that Canadians are what he calls 'culturalcentric.' The attitude is, "We are North American and we're 'it'."

Michael and Jennifer both took and taught English as a Second Language classes while at Tyndale College. "One of the big things for me was recognizing the different cultures," said Michael. "Teaching ESL is not only teaching the language, but teaching the culture."

"Up until we left Trinidad, most of our Christian life had been having to walk by faith," said Jennifer. "The lack of money, having to let God provide, the breast cancer–each one has been taking us to a deeper level of faith. I was diagnosed with an aggressive form of cancer, yet 17 months later, I'm still walking around and have faith that God is somehow going to keep me."

世界觀直接影響我們的意識形態及言行舉止，這簡單的道理，誰都明白，無庸贅述。但值得一提的是基督徒之世界觀與眾不同。其焦點集中在十字架的訊息：意味著基督所宣告的天國已經來臨，並且已經實踐於主耶穌的身上。藉著主耶穌之行事為人，死亡與復活之歷史事蹟，彰顯出神對人類歷世以來一向不能解決的罪性問題上，寫了句號。從此，信徒便帶著主再來的盼望成為抗衡文化，顛覆一切屬世觀念的源動力。而神學生進修"神學"必須首先"學神"：學基督所言而言，所作而作，不偏不倚，成為生活指標；讓主塑造高質素之靈命；天天緊密與主同行；徹底調整事奉應有之正確觀念。其實，正確的事奉觀念就是把我們所擁有一切(have Dominion over)的自主權放棄交還給主(而"主"就是Domine意同)，樂意地作出自我犧牲的擺上。達到"非以役人，乃役於人"的事奉。

(龔啟榮牧師)

2000-2001 SEMINARY STUDENT COUNCIL



President Mineela Chand



(BACK ROW, LEFT TO RIGHT): Marc Cannemeyer (Vice-President), Tonya Belbin (Missions Coordinator)

(FRONT ROW, LEFT TO RIGHT): Suneal Pal (Worship Coordinator), Mineela Chand (President), Glenda Samuels-Greenidge (Community Life Coordinator)

Seminary Student Council President Mineela Chand is a leader with a vision.

"My goal is to help the council develop their leadership skills," says Chand. "Christians in leadership are very important, but for some reason, not a lot of them are involved in it. Tyndale is a great training ground for discovering what it means to be a godly leader."

The theme for this year's seminary council is "Inside Out," which, according to Chand, means to focus on and be obedient to God's calling. Another goal of Chand's is to focus on community, which will entail fostering relationships between seminary students, and between seminary and college students.

Chand will enter her second year of the Master of Divinity in Counselling program in the fall of 2000. Prior to enrolling at Tyndale, Chand graduated with a Bachelor of Science with a psychology specialist from the University of Toronto, after completing her first two years of this degree at Trinity Western University. She and her husband Harry attend Rexdale Alliance Church.

Alumni Keeping in Touch

Please use this section as a prayer guide.

THE COLLEGE

THE FORTIES

Mary Elsie Nichol '43 received a Doctor of Divinity degree at the convocation of the Presbyterian College in Montreal on May 11, 2000. This degree is in recognition of her 40 years of service in the mission field of India and Nepal, the World Health Organization and for her Pastoral Care Ministry in Westminster Church during her retirement.



Kay (Erb) Berry '48 began her first ministry in 1949 when she left Canada to provide medical care for the people of Ecuador under HCJB World Radio. She worked as a nurse in two small clinics and worked closely with rural stations. Kay married Ern Berry. Ern was the father of two girls: Carol and Marilyn (a bonus family). Together Kay and Ern had three sons: John, David and Robert. She now has twelve grandchildren and five great grandchildren. Fifteen years ago, Kay began writing "Jesus songs" for her grandchildren which has led to a children's music ministry. Sing a Song of Praise I & II has blessed children across the country. If you would like to order either one of these tapes, please call the alumni office ext. 6789.

THE SEVENTIES

Rev. Tom Townsend '72 and his wife **Linda (Quick)** '70-'72 are in the beginning days of ministry at Lancaster United Baptist Church, St. John, New Brunswick having moved there from Yarmouth, Nova Scotia in February 2000. They have two grown children: Heidi and Adam. God has blessed their years of ministry in the Maritimes.

Flo Friesen '71 has been appointed Director of Manitoba Regional Services with Frontiers Canada. Frontiers partners with local congregations to plant churches among unreached Muslims. Flo spent 10 years in Ecuador with HCJB World Radio in various teaching ministries. She has also lived in Turkmenistan after doing radio research for several years. After completing her Master of Arts in Intercultural Studies, she taught as adjunct faculty in mission studies at Providence College.

THE EIGHTIES

Deborah Watling '80 is a church secretary at First United Baptist Church in Moncton, New Brunswick and works with Cook Communications Ministries Canada as a Regional Resource Consultant.

THE NINETIES

Diane (Walpole) '89-'91 and **Kevin Kirk** '93 (and Sem '99) wish to announce the birth of their first child, a son, Jacob Kirk. He was born on March 22, 2000 weighing in at 6 pounds and 10 ounces.

Tanya (Hodgins) '94 and **Scott Nyp** '95 are pleased to announce the birth of their second son, Carter Elijah. Carter was born on



May 11, 2000 and is little brother to Zach who is three years old. The Nyps are currently serving in a church outside Grand Rapids, Michigan.

Heather and **Jake Birch** '93 celebrated the arrival of their new daughter, Ella Ruth, on March 6, 2000. Ella Ruth is a little sister for big brother Wilson (6) who plays soccer and ball hockey and for big sister Clara (3) who loves animals and Blue's Clues. Heather will begin teaching music part-time at an elementary school this September. Jake is a youth pastor at Gregory Drive Alliance Church in Chatham.





Jennipher '94 and **Phil MacCormack** '96 are pleased to announce the arrival of a new daughter, Naomi Elizabeth, on June 29, 2000.

Trevor '93 and Kathleen Hill have two children–Caleb (3) and Megan (1). Trevor sells farming equipment and works his own farm raising beef cattle and cash crops like soybeans. The children both love the farm, especially Caleb who likes to be with daddy in the fields. The family attends Alma Bible Church, which has just completed a new church building, opening this September.

THE SEMINARY

THE NINETIES

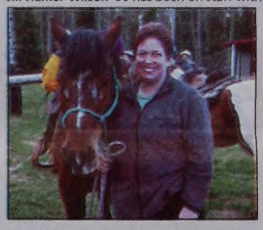
Ron Fairbanks '93 e-mailed the office to say that he and wife, Idalia have now become the Fairbanks Six. Joel Delgado came into the world on May 27, 2000 at 7 pounds 11 ounces. Siblings Hannah, Tamara and Jason are ecstatic with the new little person. The Fairbanks family ask for your prayers for all the adjustments a new baby requires.

Dr. Lynne Saul '93 received clinical membership status with the American Association of Marriage and Family Therapy.

Brett Andrews '92 successfully defended his Doctor of Ministry thesis 'Preparing Leaders for the Evangelism of Youth' on March 31, 2000 at Gordon-Conwell Theological Seminary in Charlotte, North Carolina. Brett and Joanne with their two children, Brendan (8) and Christopher (6), live in Woodstock, Ontario where Brett serves as eastern Canada region training director with YFC.



Jill Hamer-Wilson '90 has been on staff with



Inter-Varsity Christian Fellowship for eight years. She works with students at Carleton University and co-ordinates IVCF leadership training throughout Ontario. She was married on May 4, 1996 to Jono Wilson, an Australian musician she met while doing three months of staff work at Sydney University. She can be reached at <jhamer-wilson@ivcf.ca>

After three years of pastoring a church in Tampa, Florida, Jeannette and **Alan Adams** '96 have been appointed to serve the Frankford Community Free Methodist Church in Frankford, Ontario where they anticipate an outpouring of God's revival blessings.

THE NAUGHTS

Kunjumon Daniel '00 has published an exegetical commentary on Ephesians in Malayalam, one of the South Indian languages. Kunjumon asks us to pray that the commentary will be a great resource for pastors, teachers and Bible students.



MEMORIALS



Joshua, Salah ('97), Rebecca, and Shaline Adam (photo courtesy of AWM)

Salah and **Shaline Adam** and their two children Joshua (4) and Rebecca (17 months) were Arab World Ministries (AWM) workers in Toronto. They were aboard EgyptAir flight 990 when it crashed October 31 1999, killing all 217 people on board. The Adams were on their way to Sudan to attend the wedding of Salah's sister, as well as serve in refugee camps for the next few months.

Shaline had spent seven years with AWM in Algeria before coming to Toronto to work among immigrants. Through her work, Shaline meet Salah, a middle-distance runner who had represented Sudan in 800-metre and 1,500-metre events, and who had immigrated to Canada in 1992. With help from concerned Christians at Churchill Baptist Heights Church, Salah accepted Christ as Saviour, and he and Shaline were married in 1993. Salah had gained Canadian citizenship just three months prior to the fated EgyptAir flight. Salah attended Tyndale College in 1997, completing a One-Year Certificate in Christian Studies.

The Adams were dedicated to serving the tens of thousands of refugees that arrive in Toronto each year, helping them find housing and jobs, teaching English, and leading Bible studies. They also had an extensive outreach ministry to Muslims in the Toronto area. AWM has established a memorial fund in the family's name, to provide further assistance to refugees, named in their honour. Donations for Adam House can be sent to: Arab World Ministries, P.O. Box 3398, Cambridge, ON, N3H 4T3.

DINNER CELEBRATING THE INAUGURATION OF THE

Chinese Chapter of the Tyndale Alumni Association

& the 12th Anniversary of the Chinese Ministry Program

May 21, 2000
at the Century Palace
Chinese Restaurant in
Markham, Ontario.



Group photo of Chinese alumni who attended the inauguration dinner on May 21, 2000.



Academic Dean of the Seminary, Dr. Jeff Greenman, receiving a gift from Dr. Carver Yu, Vice President of China Graduate School of Theology.

Alumni News

If you have alumni news you would like to contribute, please call Sandra Rayner, alumni coordinator, at (416) 218-6789 or toll free at 1-877-TYNDALE. The e-mail address is alumni@tyndale.to

To Our Alumni
...from Life Long Learning



Recently my husband and I celebrated our 25th wedding anniversary with a three-week holiday in Europe. We had a fabulous time relaxing and enjoying the very different cultures and scenery – really a trip full of memories! But when we finally landed in Toronto and our son picked us up at the airport, it felt so good to be home. Here were our friends and our family and it was wonderful to be among them again.

That's why you are so important to us – when you involve yourself with us, it is like coming home after being away for a long time. You help us keep that sense of connectedness and continuity that helps us not to feel so alone in the world. When I speak with alumni who have come back to campus for a spring or summer school course, or even a Life Long Learning event, I sense that comfortable feeling of coming home. This is a good thing; we all need to belong to something more than our own sphere of living.

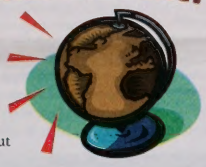
I want to specially invite you to join us for another wonderful opportunity to experience this 'coming home' feeling. Saturday, September 30th is our Alumni Homecoming. We have combined it this year with the Art Exhibition and Competition which should only add to the enjoyment of the day. A special lecture, storytelling and drama workshops and a very special dinner with entertainment are also part of the day's events. I know you will enjoy yourself – so plan to be with us.

I look forward to meeting you on this much anticipated day. Until then, may God bless and enrich your life with wonderful experiences of His joy and presence.

Warmly,

Patricia Webb
Dean, Life Long Learning

Host an International Student!



Each year, Tyndale has the exciting opportunity of hosting international students from all over the world who have come here to study. These students bring spiritual, cultural and experiential diversity to both the College and Seminary. Their presence and contributions challenge us as we seek to be Christians who care about what God is doing throughout the world.

Some students come alone, others with spouses or families. Some live in the Tyndale residence, others live off campus. All need to be welcomed to Canada. Can you help us extend the love of Christ to these international students as they arrive and throughout the year? We are looking for people to:

- **pick up students at the airport in early September and early January**
- **offer hospitality, especially for Thanksgiving, Christmas, Easter meals**
- **donate winter clothing for a Clothing Drive**
- **provide rides to churches in Toronto**

If you can help, please contact Sara Leggett, International Student Coordinator, at (416)226-6620 ext. 2130.

LBI/LBCM Family Reunion 2001

Dates:	May 25th & 26th 2001
Location:	Temple Baptist Church 400 Holiday Inn Dr., Cambridge, ON.
Theme:	Caring By Sharing
Theme Verse:	"Carry each other's burdens" Gal. 6:2 NIV
Devotional Speaker:	Dr. Kermit Ecklebarger
Plus...	Class Gatherings & Special Features

INTRODUCING THE ALUMNI CARD!



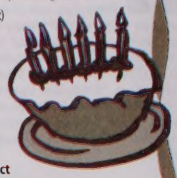
Beginning this Fall, the ALUMNI CARD will be the only identification you will need to access on-campus discounts and special services. **We need your help to launch the card.** Please contact the alumni office to arrange delivery of your card.

Homecoming 2000

Enjoy a Formal Schedule of Events

9:00 am	Life Long Learning Drama Seminar by Nick and Joy Hunter ($10 fee; please register in advance)
11:00 am	Lecture by Dr. Peter Larisey "The Open and Compassionate Eye: How Christians Can Look at Modern and Contemporary Art" (Free for Alumni)
1:00 pm	Art Exhibition Viewing
2:00 pm	Opening reception and awards ceremony of the art competition and exhibition. Theme: "Evidence of Things Unseen: Expressions of Christian Faith."
3:30 pm	Counselling Workshop by Dr. Brian Cunnington (Free admission)
4:00 pm	Life Long Learning Storytelling Seminar by Gail Fricker ($10 fee; please register in advance)
6:00 pm	Banquet ($25/ticket)

OR Meet Friends and Former Classmates



For assistance in organizing a class reunion any time during Homecoming, please contact Sandra Rayner at Tyndale (ext. 6789). She would be happy to help you arrange the times, locations and hospitality services best suited for your alumni get-together.

You can have your cake and eat it too!

Saturday September 30, 2000

For more information on Homecoming call Sandra Rayner at 416.226.6620 ext. 6789 or contact Joan Pike at ext. 2109 to register for workshops.

Distinguished Alumni

We are accepting nominations from college and seminary alumni for the Distinguished Alumni award which is presented in May. Please send Sandra the name of your nominee and a brief explanation for your nomination. Faculty at the college and seminary will vote on the finalists.

N O M I N A T I O N F O R M

Nominee Name: _____

Contribution to Secular and Christian Life: _____

_____

_____

_____

_____

_____

Nominator Name and Telephone Number: _____

Faculty and Staff Notes



Winston Ling, VP Finance and Administration, gave a workshop on "Financial Stress: Leading Schools Through Lean Times" at the 42nd Biennial Meeting of The Association of Theological Schools in Toronto June 17-19. The theme of the Biennial meeting was "Continuity and Change: The Contexts of Leadership in Theological Schools."



Professor **Mark Husbands,** Director, Spring/Summer School & Extension Education, and Professor of Theology, delivered a paper on "Spirit and the 'Use' of Scripture: Hermeneutics and Divine Action" at The Open Book and Scholarship conference between August 16-19, 2000 at Redeemer College. His paper was offered in the "Reading, Rhetoric and a Christian Hermeneutic" session.



George Sweetman, Dean of Students, attended two student development conferences recently. The first was from March 24-26 in Pittsburgh, sponsored by The Association of Theological Schools in the United States and Canada, called "New Horizons: Emerging Trends in Student Personnel Work in Theological Schools." The second was "Gloria Deo: One Heart, One Voice", from June 5-8 in Upland, Indiana at Taylor University, sponsored by the Association of Christians in Student Development.



Dr. Roy Matheson, Professor of New Testament at the Seminary, preached at Knox Presbyterian Church on June 28, 2000 for the Knox Summer Fellowship. In the fall, he will continue his work in spiritual *warfare, training FEBInternational* missionaries on September 13, and on September 28, conducting a seminar for Toronto area pastors of the Christian Reformed Church.



Rev. Dr. David Sherbino, Professor of Pastoral Studies at the Seminary, attended the "Welcoming New Christians" conference at Calvin Seminary in Grand Rapids from May 24-26, hosted by the Reformed Church of America, the Presbyterian Church USA, The Christian Reformed Church, and the Evangelical Lutheran Church of America. He also had a busy summer, teaching an intensive course on Ministry and Spiritual Leadership in June at South Asia Institute for Christian Studies in Bangalore, India, where he is an adjunct professor, and conducting a church ministry consultation with the leadership of the Banaswadi Church. He also spent a week in Nepal, visiting with his son Jonathan, who is working with the Presbyterian Church in Canada as a 4th year medical student at the United Mission to Nepal Hospital in Tansen.



Dr. Keith Bodner presented a paper at the Canadian Congress of the Social Sciences and Humanities at the University of Alberta in Edmonton, May 24-27 2000. The paper was entitled, "Nathan: Prophet, Politician, and Novelist?" He and his wife Coreen recently gave birth to a baby girl, Victoria, born at North York General on June 27th.



Dr. Brian Cunnington, Professor of Counselling Ministries at the Seminary, attended the "Psychotherapy into the 21st Century" conference in Toronto and the "Searching for Meaning: the New Millennium" conference in Vancouver hosted by the International Network for Personal Meaning. He also obtained his Eye Movement Desensitization Reprocessing (EMDR) certification over the summer, and worked on an article entitled "Just Therapy and the Politics of Redemption." His work on his book, *The Storied Life: Narrative Perspectives for Christian Counselling* continues.



At the annual meeting of the Canadian Philosophical Association, held at the University of Alberta on May 27, **Dr. Richard Davis,** Director of the Leading Edge program, and Professor of Philosophy, Tyndale College, was one of three respondents to a talk given by Alvin Plantinga on the subject of his new book *Warranted Christian Belief* (Oxford, 2000). Davis' forthcoming paper in the *Heythrop Journal* (Vol. 41, Issue 4) is entitled "James Fodor's Christian Theory of Truth: Is it Christian?"

Congratulations to **Bob Derrenbacker,** the new Associate Dean of the Seminary, and his wife Cindy, on the birth of their 8 lb. 15 oz. baby boy named Jack, a brother for Chloe, on June 21, 2000.



Dr. Barbara Leung Lai, Professor of Old Testament and Co-Director of the Chinese Ministry Program, taught her course "Wisdom Literature of the Old Testament" at the Reformed Institute for Christianity & 21st Century, at the American University in Washington, D.C. from July 10 to 15, 2000.



Dr. John Kessler, Professor of Old Testament at the Seminary, will be on sabbatical from September 2000 to May 2001, and has been named Senior Resident for the year at Massey College, University of Toronto.



Tyndale is pleased to announce the appointment of **Dr. Jon Ohlhauser** as Vice President for Marketing and Enrolment , effective July 1, 2000. Ohlhauser has a Ph.D. in Communication from Regent University in Virginia Beach, Virginia. Most recently, he was an Assistant Professor in Communication Studies at Atlantic Baptist University in Moncton, New Brunswick.

Scriptural Eyeglasses for a Christian Worldview

continued from page 1

been able to see before. Things jumped into focus. I had had no idea what I had been missing. The clock on the wall suddenly had numbers. The people across the street suddenly had faces. Signs suddenly had individual words instead of blurs. It was scary!

The Psalmist who wrote "The heavens declare the glory of God" was a believer who had the Torah, the written revelation of God to His people. This Psalmist was a member of the Chosen People, to whom God had given His written word, the Scriptures. That is why the glory of God is so evident to the Psalmist in nature—because the Scriptures were the eyeglasses worn to correct the distorting influence of sin.

This need of sinful human beings to have the eyeglasses of Scripture to correct for the distorted "spiritual eye disease" of sin is why a Christian university-college education is so important. The purpose of a university-college education is the pursuit of truth, and we need to study nature (whether it is in biology or English) using the eyeglasses of Scripture to help us see clearly what is really there. Those words on the signs that I could see after I put my glasses on had been there all along. The fact that I could not see them was not the fault of the sign painter who made them or the highway crews who erected them. The fault was mine alone. It was a problem in my perception of the reality that had been there all along.

Sometimes people ask: "Why does God not reveal himself to me in an indisputable and overwhelmingly powerful way as he did to people in the Bible?" The fact is that he already has. That is why Jesus said:

"The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness." (Matthew 6:22-23a)

All of us need the eyeglasses of Scripture in order to view the world as it really is.



Money Matters Life Insurance: Your Gift Made Easier

by Ann Barnard Ball
Manager, The Tyndale Foundation

One thing almost everyone has, but few think of giving away, is a life insurance policy. Life insurance is most commonly purchased for the protection of surviving family members from economic losses due to death. However, a life insurance policy is also a way you can make a significant contribution to a cause that is important to you.

Example 1:

You can transfer the ownership of a "paid-up" policy, to an institution like Tyndale College & Seminary.

By transferring the ownership of your life insurance policy, an institution like Tyndale will collect the death benefit.

You would receive a tax receipt for the cash surrender value of the policy when the ownership is transferred.

Benefits

1. Your premium payments are relatively small
2. Your estate remains intact
3. An institution like Tyndale College & Seminary receives the cash value or death benefit

Example 2:

You can transfer the ownership of a life insurance policy which still has premiums owing on it.

By transferring this type of policy to an institution like Tyndale, you would be entitled to a tax receipt for the cash surrender value when the policy is donated, and for all subsequent premiums you pay. Tyndale would then receive the death benefit from this policy.



Example 3:

You can name an institution like Tyndale College & Seminary as the primary beneficiary of a life insurance policy.

This method does not result in any tax benefits to you, but will provide a financial death benefit to the institution named as the beneficiary.

There are many more options for gifting of this nature. Another such example is Wealth Replacement Life Insurance, which allows you to maintain the size of your legacy to your heirs while at the same time providing a contribution of the same size to an institution like Tyndale College & Seminary through the purchasing of a life insurance policy.

When considering donations of this nature, there are additional tax issues with which your financial planner or insurance agent can assist you. If you have any questions about gifts of life insurance, or are interested in making a gift to Tyndale College & Seminary, please contact me at ext. 2707, or via e-mail at aball@tyndale.to